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CONFESSION

OF THE

FAITH.

WRITTEN

By the Right Honourable

FRANCIS BACON,

Baron of VERULAM, &c.

BRISTOL:

Printed by FELIX FARLEY, in *Small-ſtreet.*

M.DCC.LII.

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BRITISH MUSEUM

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I Believe, that Nothing is without Beginning but God: No *Nature*, no *Matter*, no *Spirit*, but one, only, and the ſame God. That God, as he is Eternally Almighty, Only Wiſe, Only Good, in his *Nature*; ſo He is Eternally *Father*, *Son*, and *Spirit*, in *Perſons*.

I believe, that God is ſo *Holy*, *Pure*, and *Jealous*, as it is impoſſible for Him, to be pleaſed in any *Creature*, though the *Work* of his own *Hands*: So that neither *Angel*, *Man*, nor *World*, could ſtand, or can ſtand, one Moment in his Eyes, without beholding the ſame in the Face of a *Mediatour*: And therefore, that before *Him*, with whom all Things are preſent, the *Lamb* of God, was ſlain before all *Worlds*: Without which eternal Counſel

of his, it was impoſſible for *Him* to have deſcended to any Work of *Creation*; But He ſhould have enjoyed the Bleſſed and Individual Society of *three Perſons*, in *Godhead*, for ever.

BUT that, out of his eternal and infinite *Goodneſs* and *Love*, purpoſing to become a *Creatour*, and to communicate to his *Creatures*, He ordained, in his Eternal Counſel, that one *Perſon* of the *Godhead*, ſhould be united to one *Nature*, and to one particular of his *Creatures*; That ſo, in the *Perſon* of the *Mediatour*, the true Ladder mought be fix'd; whereby GOD mought deſcend to his *Creatures*, and his *Creatures* mought aſcend to GOD: So that GOD, by the Reconcilement of the *Mediatour*, turning his Countenance towards his *Creatures*, (though not in equal Light and Degree) made Way unto the Diſpenſation of his moſt holy and ſecret Will; whereby ſome of his *Creatures* mought ſtand, and keep their ſtate; Others mought (poſſibly) fall and be reſtored; And others mought fall, and not be reſtored to their Eſtate, but yet remain in *Being*, tho' under Wrath and Corruption; All with reſpect to the *Mediatour*: Which is the great *Myſtery*, and perfect *Center*, of all GOD's

Ways

Ways with his *Creatures*; And unto which, all his other *Works* and *Wonders* do but ſerve and refer.

THAT He choſe (according to his good Pleaſure) *Man* to be that *Creature*, to whoſe *Nature*, the *Perſon* of the Eternal *Son* of GOD, ſhould be united: And amongſt the *Generations* of *Men*, elected a ſmall *Flock*, in whom (by the Participation of *Himſelf*) He purpoſed, to expreſs the *Riches* of his *Glory*; All the Miniſtration of *Angels*, Damnation of *Devils* and *Reprobates*, and Univerſal Adminiſtration of all *Creatures*, and Diſpenſation of all Times, having no other End, but as the Ways and *Ambages* of GOD, to be further glorified in his *Saints*; who are one with their *Head* the *Mediatour*, who is one with GOD.

THAT by the Vertue of this his Eternal Counſel, he condeſcended of his own good Pleaſure, and according to the Times and Seaſons to Himſelf known, to become a *Creatour*; And by his Eternal *Word*, created all Things, And by his Eternal *Spirit*, doth comfort and preſerve them.

THAT He made all Things, in their firſt Eſtate *Good*; And removed from Himſelf, the

the Beginning of all Evil and Vanity, into the Liberty of the *Creature*; But reſerved in Himſelf, the Beginning of all *Reſtitution*, to the Liberty of his *Grace:* Uſing nevertheleſs, and turning the Falling and Defection of the *Creature*, (which to his *Preſcience* was eternally known) to make way to his eternal Counſel, touching a *Mediatour*, and the Work He purpoſed to accompliſh in *Him*.

THAT GOD created *Spirits*, whereof ſome kept their Standing, and others fell. He created *Heaven* and *Earth*, and all their *Armies*, and *Generations*; And gave unto them, conſtant and everlaſting *Laws*, which we call *Nature*, which is nothing but the *Laws* of the *Creation*; which *Laws* nevertheleſs, have had three *Changes* or *Times*; and are to have a Fourth, or *laſt*. The Firſt, when the *Matter* of *Heaven* and *Earth*, was created without *Forms:* The Second, the *Interim* of *Perfection*, of every *Days Work:* The Third, by the *Curſe*; which notwithſtanding, was no new *Creation:* And the Laſt, at the End of the *World*, the Manner whereof is not yet fully revealed: So as the *Laws* of *Nature*, which now remain and govern inviolably, till the End of the *World*, began to be in Force,

Force, when GOD firſt reſted from his *Works*, and ceaſed to create; But received a Revocation, in part by the *Curſe*; Since which Time they change not.

THAT notwithſtanding, GOD hath reſted and ceaſed from *Creating*, ſince the firſt *Sabbath*, yet nevertheleſs, he doth accompliſh and fulfil his Divine Will in all Things, great and ſmall, ſingular and general, as fully and exactly by *Providence*, as He could by *Miracle*, and new Creation; tho' his working be not immediate and direct, but by compaſs; Not violating *Nature*, which is his own *Law*, upon the *Creature*.

THAT at the firſt, the *Soul* of *Man* was not produced by *Heaven* or *Earth*, but was breathed immediately from GOD: So that the Ways and Proceedings of GOD with *Spirits*, are not included in *Nature*; That is, in the *Laws* of *Heaven* and *Earth*; But are reſerved to the Law of his ſecret Will, and Grace; wherein GOD worketh ſtill, and reſteth not from the Work of *Redemption*, as He reſteth from the Work of *Creation*. But continueth working, till the End of the World: What Time, that *Work* alſo ſhall be accompliſhed, and an eternal *Sabbath* ſhall enſue. Likewiſe, that whenſoever

ſoever GOD doth tranſcend the Law of *Nature* by *Miracles* (which may ever ſeem as new *Creations*) He never cometh to that Point or Paſs, but in regard of the Work of *Redemption*, which is the greater, and whereto all GOD's *Signs and Miracles* do refer.

THAT GOD created *Man* in his own *Image*, in a *Reaſonable Soul*, in *Innocency*, in *Free-will*, and in *Sovereignty*: That he gave him a *Law* and *Commandment*, which was in his Power to keep, but he kept it not: That *Man* made a total Defection from GOD, preſuming to imagine, that the Commandments and Prohibitions of GOD, were not the Rules of Good and Evil; but that Good and Evil had their own Principles and Beginnings: And luſted after the Knowledge of thoſe imagined Beginnings; to the End, to depend no more upon GOD's Will revealed, but upon himſelf and his own Light, as a GOD; than the which there could not be a Sin more oppoſite to the whole Law of GOD. That yet nevertheleſs, this great Sin was not originally moved by the Malice of Man, but was inſinuated by the Suggeſtion and Inſtigation of the Devil; who was the firſt *Defected Creature*; and fell of Malice, and not by Temptation.

THAT

THAT upon the *Fall* of Man, Death and Vanity enter'd by the *Juſtice* of GOD; and the Image of God in Man, was defac'd; and *Heaven* and *Earth*, which were made for Man's Uſe, were ſubdued to Corruption by his *Fall*; But then that inſtantly, and without Intermiſſion of Time, after the *Word* of GOD's Law, became thro' the *Fall* of Man, fruſtrate as to Obedience, there ſucceeded the greater *Word* of the *Promiſe*; that the *Righteouſneſs* of GOD, mought be wrought by *Faith*.

THAT as well the Law of GOD, as the *Word* of his *Promiſe*, endure the ſame for ever: But that they have been revealed in ſeveral Manners, according to the Diſpenſation of Times. For the Law was firſt imprinted, in that Remnant of Light of *Nature*, which was left after the *Fall*, being ſufficient to accuſe: Then it was more manifeſtly expreſsed in the Written Law; And was yet more opened, by the *Prophets*: And laſtly, expounded in the true Perfection, by the *Son* of GOD the great *Prophet*, and perfect *Interpreter*, as alſo *Fulfiller* of the Law: That likewiſe, the *Word* of the *Promiſe* was manifeſted and revealed; Firſt, by immediate *Revevelation* and *Inſpiration*; After by *Figures*,

which were of two *Natures*: The one, the *Rites* and *Ceremonies* of the Law; The other the continual Hiſtory of the *Old World*, and *Church* of the *Jews*, which tho' it be literally true, yet is it pregnant of a perpetual *Allegory*, and *Shadow* of the *Work* of the *Redemption*, to follow. The ſame *Promiſe* or *Evangile*, was more clearly revealed, and declared by the *Prophets*; and then by the *Son* himſelf; And laſtly, by the *Holy Ghoſt*, which illuminateth the *Church*, to the End of the *World*.

THAT in the *Fulneſs of Time*, according to the *Promiſe* and *Oath* of a *choſen Lignage*, deſcended the bleſſed *Seed* of the Woman, *Jeſus Chriſt*, the only begotten *Son* of GOD, and *Saviour* of the *World*: Who was conceived by the Power and Over-ſhadowing of the *Holy Ghoſt*; And took *Fleſh* of the *Virgin Mary*: That the *Word* did not only take *Fleſh*, or was joined to *Fleſh*, but was made *Fleſh*, though without *Confuſion* of *Subſtance*, or *Nature*; So as the Eternal *Son* of GOD, and the ever-bleſſed *Son* of *Mary*, was one *Perſon*; So one, as the *Bleſſed Virgin*, may be truly and Catholickly called, *Deipara*, the *Mother of* GOD: So one, as there is no Unity in *Univerſal Nature*, not that of the

Soul and *Body* of *Man*, ſo perfect: For the three Heavenly *Unities* (whereof that is the ſecond) excted all Natural *Unities*: That is to ſay; The *Unity* of the three *Perſons* in *Godhead*; The *Unity* of GOD and *Man* in *Chriſt*; And the *Unity* of *Chriſt* and the *Church*; the *Holy Ghoſt* being the *Worker* of both theſe latter *Unities*; For by the *Holy Ghoſt* was *Chriſt Incarnate*, and quickned in *Fleſh*; And by the *Holy Ghoſt*, is Man regenerate, and quickned in *Spirit*.

THAT *Jeſus*, the LORD, became in the *Fleſh* a *Sacrificer*, and a *Sacrifice* for *Sin*; A *Satisfaction* and *Price* to the *Juſtice* of GOD; A *Meriter* of *Glory*, and the *Kingdom*; A *Pattern* of all *Righteouſneſs*; A *Preacher* of the *Word* which *Himſelf* was; A *Finiſher* of the *Ceremony*; A *Corner-ſtone*, to remove the Separation between *Jew* and *Gentile*; An *Interceſſour* for the *Church*; A LORD of *Nature* in his *Miracles*; A *Conqueror* of *Death*, and the *Power of Darkneſs*, in his *Reſurrection*; and that he fulfilled the whole Counſel of GOD; performing all his Sacred Offices, and *Anointing* on *Earth*; accompliſh'd the whole Work of the *Redemption*, and Reſtitution of *Man*, to a State, ſuperior to the *Angels*;

(whereas

(whereas the State of *Man*, by Creation was inferior) and reconciled and eſtabliſhed all Things, according to the Eternal Will of the *Father*.

THAT in Time, *Jeſus* the LORD was born, in the Days of *Herod*; and ſuffered under the Government of *Pontius Pilate*, being *Deputy* of the *Romans*; and under the *High Prieſthood* of *Caiaphas*; and was betrayed by *Judas*, one of the twelve *Apoſtles*, and was crucified at *Hieruſalem*; and after a true and natural *Death*, and his *Body* laid in the *Sepulchre*, the third Day He raiſed Himſelf from the Bonds of *Death*, and aroſe and ſhewed Himſelf to many *choſen Witneſſes*, by the Space of divers Days; and at the End of thoſe Days, in the Sight of many, aſcended into *Heaven*; where He continueth his *Interceſſion*; And ſhall from thence at the Day appointed, come in greateſt Glory to judge the *World*.

THAT the *Sufferings* and *Merits* of *Chriſt*, as they are ſufficient, to do away the *Sins* of the whole *World*; ſo they are only effectual to thoſe which are *Regenerate* by the *Holy Ghoſt*: Who breatheth where he *will*, of *Free Grace*; which *Grace*, as a *Seed Incorruptible*, quickeneth the *Spirit* of *Man*; and con-

conceiveth him anew a *Son* of GOD, and *Member* of *Chriſt*: So that *Chriſt*, having *Man's Fleſh*, and *Man* having *Chriſt's Spirit*, there is an open Paſſage, and Mutual Imputation, whereby *Sin* and *Wrath*, was conveyed to *Chriſt*, from *Man*; and *Merit* and *Life* is conveyed to *Man*, from *Chriſt*: Which *Seed* of the *Holy Ghoſt*, firſt figureth in us, the *Image* of *Chriſt* ſlain or crucified, through a lively Faith: And then reneweth in us the *Image* of GOD, in *Holineſs*, and *Charity*; tho' both imperfectly, and in Degrees far differing, even in GOD's *Elect*; As well, in Regard of the *Fire* of the *Spirit*, as of the *Illumination* thereof; which is more or leſs, in a large Proportion: As namely, in the *Church* before *Chriſt*; which yet nevertheleſs, was Partaker of one, and the ſame Salvation with us. And of one and the ſame Means of Salvation with us.

THAT the *Work of the Spirit*, tho' it be not tied to any *Means* in *Heaven* or *Earth*, yet it is ordinarily diſpenſed by the *Preaching of the Word*, the *Adminiſtration of the Sacraments*, the *Covenants of the Fathers* upon the *Children*; *Prayer*; *Reading*; the *Cenſures* of the *Church*; the *Society* of the *Godly*; the

Croſs,

Croſs, and *Afflictions*; GOD's *Benefits*; his *Judgments* upon *others*; *Miracles*; the *Contemplation* of his *Creatures*; All which (tho' ſome be more principal) GOD uſeth as the *Means of Vocation*, and *Converſion of his Elect*; Not derogating from his Power, to call immediately by his *Grace*; and at all *Hours* and *Moments* of the *Day* (that is, of *Man's Life*) according to his good Pleaſure.

THAT the *Word* of GOD, whereby his *Will* is revealed, continued in *Revelation* and *Tradition* until *Moſes*; And that the *Scriptures* were from *Moſes* Time, to the Times of the *Apoſtles* and *Evangeliſts*; In whoſe *Age*, after the Coming of the *Holy Ghoſt*, the *Teacher* of all *Truth*, the *Book* of the *Scriptures* was ſhut and cloſed, ſo as not to receive any new Addition; And that the *Church* hath no Power over the *Scriptures*, to *teach*, or *command* any Thing contrary to the *written Word*; But is as the *Ark* wherein the *Tables* of the firſt *Teſtament*, were kept and preſerved; that is to ſay, The *Church* hath only the *Cuſtody*, and *Delivery* over of the *Scriptures*, committed unto the ſame; together with the *Interpretation* of them, but ſuch only as is conceived from themſelves.

THAT

THAT there is an *Universal* or *Catholick Church* of GOD, disperſed over the Face of the *Earth*, which is *Chriſt's Spouſe*, and *Chriſt's Body*; Being gathered of the *Fathers* of the *old World*, of the *Church* of the *Jews*, of the *Spirits* of the *Faithful Diſſolved*, and the *Spirits* of the *Faithful Militant*, and of the *Names* yet to be born, which are already written in the *Book of Life*. That there is alſo a *Viſible Church*, diſtinguiſhed by the outward Works of GOD's Covenant, and the receiving of the *Holy Doctrine*, with the Uſe of the *Myſteries* of GOD, *and the Invocation* and *Sanctification* of his *Holy Name*. That there is alſo an *holy Succeſſion*, in the *Prophets* of the *New Teſtament*, and *Fathers* of the *Church*, from the *Time* of the *Apoſtles* and *Diſciples*, which ſaw our *Saviour in the Fleſh*, unto the *Conſummation of the Work of the Miniſtry*, which *Perſons* are called from GOD by *Gift*, or *inward Anointing*; and the *Vocation* of GOD, followed by *an outward Calling*, and *Ordination of the Church*.

I BELIEVE, that the *Souls* of ſuch as die in the LORD, are bleſſed, and *reſt* from their *Labours*, and enjoy the *Sight* of GOD; yet ſo, as they are in Expectation of a further *Revelation*

lution of their *Glory*, in the *last Day*: At which Time, all *Flesh* of *Man* ſhall ariſe and be changed, and ſhall appear, and receive from *Jeſus Chriſt*, his *Eternal* Judgment; and the *Glory* of the *Saints* ſhall then be *full*; And the *Kingdom*, ſhall be given up to GOD the *Father*: From which Time all Things ſhall continue for ever in that Being and State, which then they ſhall receive: So as there are three *Times* (if Times they may be called) or Parts of Eternity. The firſt, the *Time* before Beginnings, when the *Godhead* was only, without the Being, of any *Creature*; The ſecond, the *Time* of the *Myſtery*, which continueth from the *Creation* to the *Diſſolution* of the *World*: And the third, the *Time* of the *Revelation* of the *Sons* of GOD; which Time is the laſt, and is Everlaſting without Change.

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